

THE A.M.E. ZION QUARTERLY REVIEW



The new A. M. E. Zion Church, Passaic, N. J., built and pastored by the Rev. B. T. Flowers. This church is one of the finest construction accomplishments in the New Jersey Conference in recent years.

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

TABLE OF CONTENTS

ARISE, TAKE UP THY BED AND WALK PICTURE INTERPRETATION	123
BY FLORENCE TURVEREY REEVES	
METHODISM IN CHRISTIAN EDUCATION	124
BY REVEREND A. A. PERRY	
THE PRICE OF FREEDOM IN THE ATOMIC AGE	133
BY REVEREND R. L. SPEAKS	
OPPORTUNITIES IN THE MIDWEST FOR OUR ZION	140
BY REVEREND W. A. COOPER	
SERMONIC LITERATURE—	
WHY PEOPLE DON'T GO TO CHURCH	147
BY REVEREND LEROY J. HESS	
A MISSIONARY SERMON	152
BY REVEREND L. J. DOCKERY	
THE CHURCH	156
EDITORIALS	162
BOOK REPORTS	168
IN AUDIO-VISUAL AIDS	175

SPRING, 1957

VOLUME LXVII, No. 3

The A.M.E. Zion Quarterly Review was founded in 1890 by the late Bishop George Wylie Clinton, D. D. It is published by the Publishing Board of the A. M. E. Zion Church. David H. Bradley, Editor. Entered as second class matter at the Post Office at Bedford, Pennsylvania, under the act of March 3, 1879.

Questions peculiar to the function of the minister will be answered promptly. All communications should be addressed to the editor.

Subscriptions: One year in advance—\$2.00; (Canada, \$2.10). Single copy—0.50; Foreign countries—\$2.25 per year.

Copyrighted, 1957
All rights reserved
A. M. E. Zion Quarterly Review



National Gallery of Art, Washington, D. C., (Chester Dale Collection)

“ARISE, TAKE UP THY BED AND WALK”

Jan Van Hemessen. 1500-1566. Flemish.

Original: Dale Collection, National Gallery, Washington, D. C.

Interpretation

by

Florence Turverey Reeves

Little is known of the life of Van Hemessen. His paintings are often large figures of subjects of everyday life treated realistically. In this painting we find the huge figure of a man fills the foreground but the subject is hardly one that would occur in every day life.

The artist has put Mark 2:1-12 into a striking painting. In the background at the left the story is suggested by the house and the crowds, the men on the roof and the paralytic on his bed waiting before the figure of Christ to be healed. The friends on the roof appear to be trying to get down now but no suggestion is given as to how they got up there in the first place. This is all in the past now for the whole emphasis is upon the strong, robust figure in the foreground.

The former paralytic is obeying Christ's instructions, "Arise, take up thy bed and walk", very literally. He appears to be heading for home and losing no time at all in doing so. How completely the man has been healed is shown in his athletic body, his well developed muscles and by the tremendous bed he is now able to carry. It is one of those huge feather mattresses such as are used by many people of Northern Europe. No doubt this type of bed was used in Van Hemessen's time and probably it was the only bed with which he was familiar. The heavy wool blanket is tied around it holding it together and it seems quite a load to carry for the man is bent far over trying to balance it, and almost staggers under the burden of it.

The Bible says "He went out before them all". The artist presents him as quite alone as though to emphasize the fact that he is perfectly well and able to care for himself and carry his own burdens without the help of any one. The beautiful landscape at the right and the floating clouds in the bright sky all seem to rejoice with the man now made whole.

The face of the man is mature as though he were 35 or 40 years old and thus the cure was more than even an amazing fact. But it was the faith of the man that made possible his cure, so forcefully portrayed here. We too are able to carry heavy burdens through faith believing.

METHODISM AND CHRISTIAN EDUCATION

By

Rev. A. A. Perry

Minister, Old Goler Church, Winston Salem, N. C.

Christian Education is regarded by many as one of the most important subjects today. It might well have had its beginning with the Jewish religion which taught: "Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." Deut. 6. 4-9.

When Jesus was born this injunction had been carried out for centuries, first in the home, then in the synagogue schools, and for advanced students, in the rabbinical schools. The strongest circumstantial evidence indicates that Jesus himself was carefully taught by all of these agencies. In His day it was customary to have a preaching service in the synagogue on the Sabbath morning and a teaching question and answer service on Sabbath afternoon, in addition to synagogue school sessions during the week. It was doubtless such instruction which enabled Him to ask and answer questions so brilliantly in the Temple at twelve years of age.

Jesus Himself was the Great Teacher. When men heard Him they said "we never heard it on this order". He taught not like the Scribes and Pharisees, but as one who had authority. Teaching was the most outstanding function of His ministry. His method was that of the skillful teacher. His disciples came to call Him "Teacher," a title He seems to have accepted gratefully.

As a teacher the gospels show Jesus to have possessed consummate skill. It is interesting to note how closely the technique of Jesus anticipated the best theory and practice of modern education. His placing of supreme emphasis upon personality, His insistence upon the central position of the growing person in the educative process, His basing His teaching upon the concrete and present experience of the learner, His insistence upon the issue of

knowledge in the practical conduct of life, His organization of the school as an informal society of persons sharing a common experience, His basic assumption that we learn by doing, His admission of His disciples to responsible participation in His work—these are almost precisely the focal points around which modern educational technique is in process of being reconstructed.

Jesus taught His disciples, then He sent them forth to teach the world. The primitive Christian community, as it faced the non-Christian world, was to make disciples of all nations, teaching them to observe all things that He had commanded the original followers. From the gospel sources it would seem that the Christianizing process, from winning persons to Jesus' way of life to the complete reconstruction of the relations and functions of their total life, was conceived by Jesus primarily in educational terms. In this way the mission of the historic church seems to have been formulated by Him in terms of the most fundamental aspect of His own personal ministry.

The early Christians of the apostolic period seem to have followed closely the precedents of the Jewish religionists from whom they had so recently separated. For a time Christians worshipped in Jewish Synagogues, until persecution drove them out. Then their meetings were held in private homes, where it seems probable that the Jewish habit of conducting preaching service in the morning and a teaching service in the afternoon of their Sabbath or Sunday was followed. They taught the saying and deeds of Jesus, His fundamental doctrines, prayers, hymns and the Hebrew Scriptures were taught as well as the letters from the apostles,—these constituted the curriculum material.

Some of the great teachers of the Second Century Christianity were Justin Martyr (114-165 A. D.), of whom it is said was the most popular teacher in Rome. Clement of Alexandria, Origen, Tertullian, and others have left a record of educational work which is one of the brightest in Church history. The church in this period was fighting for the right to live. Its teaching had to face the most searching criticism. The intellectual ones of the Roman Empire were seeking light on the meaning of life. Christianity was winning its way in the highest intellectual circles, and giving the church a literature on doctrine and conduct which could be put into the minds of youth and would enable them to withstand any intellectual assaults.

While the educational passion of the early centuries subsided after Christianity had won its way to power intellectually and politically, the school movement continues, but along more restricted lines. The monasteries take up the task of training bright boys for their orders, and the Cathedrals train boys for the work of the secular Clergy.

As an outgrowth of these schools came the great medieval Universities. The University of Bologna became famous under Iraneerius (1100-1130 A. D.), a famous teacher of Roman civil law.

The University of Paris grew out of the Cathedral school in Paris about the middle of the twelfth Century, while Oxford developed from an obscure origin near the close of the twelfth Century; and Cambridge followed soon after because of a migration from Oxford. Universities of Naples, Rome, Toulouse, Padua, Lisbon and numerous other centers were also famous. But the movement to give instruction in Christian fundamentals to the many instead of to the few, to the poor as well as to the rich, did not begin until the Reformation.

Luther, Calvin, Zwingli, Knox and other reformers saw clearly the necessity for instructing as many of the young Christians as possible, and much attention was given to the preparation of Catechetical materials for their training. The early period of the Reformation marks the greatest period of advance in Christian education up to that time since the second Century.

Near the close of the seventeenth century and early in the eighteenth we find a revival of vital religious experience and interest in religious education in the movement of pietism in Germany, led by Spener, the Moravian revival by Count Zinzendorf, and the Wesleyan movement in England led by John Wesley.

Hannah Ball, one of Wesley's best supporters, who lived at Wycombe organized the first Methodist Sunday School in 1769, fourteen years before Robert Raikes of Gloucester began his (See Life and Times of The Rev. John Wesley, Volume 2, by L. Tyerman). By 1784 Sunday School work was going strong, competent teachers were found, and religious interest took on new life.

The beginning of education in the American Colonies follow in the main, three general types. In Virginia, Maryland, and generally in the Southern States the English policy approved by the upper Classes held sway. This policy was that the poor should not be given education except as apprentices, and that the rich should pro-

vide it through private tutors, and through grammar schools and colleges without interference by the church or state. The state of Virginia, at the beginning, concerned herself principally with the establishment of the College of William and Mary.

The second type was that of the Parochial school which held sway in the middle colonies of Pennsylvania, Delaware, New Jersey, New York, and among the Roman Catholics of Maryland.

The third type was the Common school type of New England which formed the basis of our present Public school system.

In 1836 Harvard College was established for the preparation of ministers.

In England illiteracy, irreligion, and degeneracy seem to have been at its worst. Then came Wesley with his revival, beginning a strong counter current, which saved England from the horrors of another French Revolution.

In 1780 Robert Raikes began his movement. He gathered the children off the streets to give them religious instructions. His purpose was to save the children from ignorance and bestiality.

In America William Elliot, 1785, began the Sunday School movement. In 1801 it was transferred to Burton Oak Grove Methodist Church, at Bradford Neck, Accomac County, Virginia.

The second Sunday School was established by Francis Asbury in 1786, in the home of Thomas Crenshaw, Hanover County, Virginia, a school of religion for slaves. In 1790 the Methodist Conference in Charleston, S. C. gave official recognition to such schools.

The education of the Negro in the United States was always interwoven with religion in one way or another. There were two paradoxical periods in the religious and educational method in the treatment of the Negro slave in America. The early colonists started out by giving him the privilege of education, but denying him religion. After the transition, beginning about 1831, due to the reaction caused by the Nat Turner Rebellion, the attempt was begun to give the Negro religion without education.

After many attempts to found a Connectional College for the A. M. E. Zion Church, Bishop Hood founded Wesley Institute, now known as Livingstone College, at Concord, N. C. Bishop Harris was the first Principal of the Institute. Bishop Hood discovered Dr. Joseph Charles Price, took him to England to speak in interest of and solicit funds for the school, the results, he was able to procure

the first \$10,000 for the Institute. Price became president of Livingstone College, and thus came to pass the meeting of a great need and a great man to supply that need. The educational committee reporting on Zion Wesley College to the General Conference of 1884, meeting in New York, two years after Price was elected President, conscious of the responsibility of the Negro Church to help meet the need of the race schools, made the following declaration of purpose in founding a school: It is evident that there is a growing number of schools of high grade for the educational work among the colored people in the South. Much has been done already in this direction; and we are not without a keen and grateful appreciation of the goodness of friends who have contributed to the wonderful progress the last twenty years. But that which is yet to be done is greater by far than that which is done. There remains much land yet to be possessed.

The education of four millions of people is not accomplished in a few days. The intellectual and moral perversion of centuries cannot be righted in a score of years. It is unreasonable to expect it. But the four millions have grown to nearly seven millions. We are forced to believe that the facilities for their training have not been equal to the rapid increase of the people.

In the confirmation of this belief we have but to notice all the institutions of high grade in the South, and even in the North, founded for the education of the colored people are crowded every year. Recently many sought admission into such institutions and had to be turned away on account of inadequate facilities for their accommodation.

This fact we considered a conclusive answer to those persons who seriously ask: Is the Negro anxious to learn? He only asks an opportunity and he will learn with a success often astonishing to his best and most sanguine friends as the common schools of the South are far from what is desirable, the establishment of schools of high grade here is particularly necessary. They greatly facilitate the work of the state in the preparation of teachers, and in the general diffusion of intelligence among the people. In fact many worthy young men and women would be crippled in their efforts for improvement were it not for the work of these higher institutions.

A desire to help meet this long-felt necessity led to the establishment of Zion Wesley, Livingstone College. This institution is under the auspices of the African M. E. Zion Church in America.

But persons of all evangelical denominations are welcomed, and respectful deference is given their denominational proclivities. Members of the various branches of the Christian church are already included in our list of students.

In 1887 Hood, Lomax and Price succeeded in securing a charter from the state Legislature of North Carolina to change the name of the school from Zion Wesley to Livingstone, without the word race or Negro written in the charter, thereby leaving its doors open to all races, irrespective of color or previous conditions, and irrespective of creeds. Livingstone College is the finest example of Negro manhood and womanhood, to build up and enlighten the race. The school was founded by negroes, run by negroes, without state aid.

How well Price conducted the College religiously and morally is attested by Bishops Hood and Harris who say that "During the first six years of Price's management of the institution . . . it possessed a religious power beyond any institution ever known. There was manifested great piety in the schoolroom, and Dr. Price's force of character both within and without the institution constituted a religious force which in itself seemed powerless to resist. Scarcely could anyone, male or female, go there without embracing religion; that it is the best of all schools in the land established for the education of the Negro. Others are good on one or more lines this one is good on all lines."

In the General Conference's report of the Bishops in 1881 we have these testimonies that: "We have a faculty at Livingstone College that is second to none in the land; composed of men and women of rare natural endowments, trained by our best institutions, and noted for extraordinary piety, so that there is a religious atmosphere pervading the institution which is truly remarkable; every student boarding in the institution has embraced religion. The fault we have found with some of the institutions that have been established for our people is that there is not enough religion in them."

2. The development of Christian Education in the Methodist Church.

The field in which the denominational colleges have made their most direct contribution to religious education within the past few years has been in the Bible study. As we understand the earliest colleges in America were founded by the church primarily in the interest of religion and, in particular, for the training of the Christian

ministry. During their early history the student bodies were composed chiefly of candidates for the ministry and the curricula of these colleges were largely theological. It was from this motive that Harvard was founded in 1638, and Yale in 1701. Since 1900 the number of institutions which have installed chairs of Bible study has increased so rapidly that today it is rare to find a church college which does not offer accredited courses in Bible. The catalogues of forty-two colleges of the Methodist church of the year 1919-1920, including the theological seminaries of Boston University and Garrett Biblical Institute, affiliated with Northwestern University, showed 748 semester hours of Bible offered. Clearly the Bible has won a conspicuous place in the curricula of these institutions.

Livingstone College was founded primarily to train young men for the ministry, and it has for the most part laid special emphasis upon religious education. Other schools have been founded, such as Atkinson College in Kentucky, Greenville College in Tennessee, Clinton College in South Carolina, Dinwiddie in Virginia, Lomax-Hannon College in Alabama, Walters-Southland Institute in Arkansas, Johnson High School in Mississippi, Price Memorial and Edenton High School in North Carolina, all of these in the beginning, for the most part, had some phase of religious work connected with them. In some of the schools theological departments were connected, and diplomas were given at the end of a three year course.

Religious Education is a definite and specific department in African Methodist Episcopal Zion Church with the eminent and proficient Dr. James W. Eichelberger as Secretary of Christian Education, and Christian Education is promoted in one form or another all over the world wherever the Zion Church is established. In all our churches the Church School and the Varick Christian Endeavor is a part of our Christian Educational system; but aside from that all of the Episcopal Districts carry on Christian educational movements in one form or another. In one district it might be called the Youth movement; in another is might be called Training institute; but whatever the name designated, the aim is to give to the church some form of moral and spiritual uplift that will be strengthening and helpful to our Zion.

3. The Mission of Religious Education in the Methodist Church.

The aid of Religious Education is to enable a person to live a certain type of life, and that life is a Christian life. As Horace Bushnell puts it "That the child should grow up a Christian, and

never know himself as being otherwise". That old saying: Born in sin, and shaped in iniquity", might well be substituted with this assertion: "that we might be born in righteousness, and shaped in love". The aim, effort, and expectation should be, not, as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to a mature age; but that he is to open on the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years. We know what the human argument is: That children are to grow up in sin, and to be converted when they reach a certain age; but why cannot the child grow up loving Christ, his life being consecrated and dedicated to His service? What scriptural proof have you that a child should grow up in sin? Do you encourage him to grow up in sin? Do you expect him to grow up in sin? How well does he live up to your expectations? But my child is a sinner, you will say; and how can I expect him to begin a right life, until God gives him a new heart? This is the common way of speaking. Who then has told you that a child cannot have the new heart of which you speak? Whence then do you learn that if you live the life of Christ, before him, and with him, the law of the spiritual life may not be such as to include and quicken him also. And why should it be thought incredible that there should be some really good principle awakened in the mind of the child? For this is all that is implied in a Christian state. The Christian is one who has simply begun to love what is good for its own sake, and why should it be thought impossible for a child to have this love begotten in him? Take any scheme of depravity you please, and there is nothing in it to forbid the possibility that a child should be led, in his first moral act, to cleave unto what is good and right, any more than in the first of his twentieth year. He is in that case only a child converted to good, leading a mixed life as all Christians do. The good in him goes into combat with the evil, and holds a qualified sovereignty. And why may not this internal conflict of goodness cover the whole life for its dawn, as well as any part of it? And what is more appropriate to the doctrine of spiritual influence itself, than to believe that as the Spirit of God fills all the world of matter, and holds a presence of power and government in all objects, so all human souls, the infantile as well as the adult, have a nurture of the Spirit appropriate to their age and their wants? What opinion is more essentially

monstrous, in fact, than that which regards the Holy Spirit as having no agency in the immature souls of children who are growing up, helpless and unconscious, into the perils of time?

It is to be expected that Christian education will radically differ from that which is not Christian. Now, it is the very character and mark of all unchristian education, that it brings up the child for future conversion. No effort is made, save to form a habit of outward virtue, and, if God please to convert the family to something higher and better, after they come to the age of maturity, it is well. Is then Christian education, or the nurture of the Lord, no way different from this? Or is it rather to be supposed that it will have a higher aim and a more sacred character?

And since it is the distinction of Christian parents, that they are themselves in the nurture of the Lord, since Christ and the Divine love, communicated through Him, are become the food of their life, what will they so naturally seek as to have their children partakers with them, heirs together with them, in the grace of life?

Let us congratulate ourselves for the progress we have made in religious education in these one hundred and sixty years of our organization. In the next forty years we should be stronger in all of our schools and churches, with millions of souls waving their banners of victory for Christ and His kingdom.

Negro College to Have Equal Status in South

Distinction in membership between Negro and white colleges in the Southern Association of Colleges and secondary schools will be abolished by 1961. This action was taken at the recent conference of the association, attended by 1,500 Southern educators.

According to Dr. Elford Morgan secretary of Commission on Colleges and Universities of the association, unusual progress has been made by the Negro colleges within the past year in meeting the academic standards set by the association. He said that if the sixty-three Negro institutions under study by the association meet all standards they may gain full membership before 1961.

New York Times—February 3, 1957

THE PRICE OF FREEDOM IN THE ATOMIC AGE

By the Reverend Reuben L. Speaks

Minister, St. Mark Church, Durham, N. C.

Mr. Chairman, Ladies and Gentlemen:

We have assembled here in the name of Christ, and in the spirit of freedom to commemorate the 94th Anniversary of the signing of the Emancipation Proclamation. This proclamation was meant to lift the Negro from a state of slavery to his rightful place as a first class citizen of the United States of America.

Ninety-four years ago the Negro set forth on the path to freedom. This path has indeed been filled with darkness, toil, sacrifice and death. Through the years we have walked. We walked that narrow path until it became a highway. The journey is not yet over, the task is not yet accomplished, the goal is not yet reached. Therefore we shall continue to walk up freedom's highway until we arrive at the citadel of freedom, equality and integration.

As we look back across the years we have much for which to be grateful. Although the road has been rough our progress has been rapid. As we assemble here today we are aware that we are surrounded by a mighty cloud of witnesses bearing eternal testimony to the nobility of our attributes and the grandeur of our achievements. No generation has been without its Champions in the cause for freedom. Frederick Douglas, Harriet Tubman and Sojourner Truth have had their successors. In every succeeding generation great giants have arisen to take their places. Booker T. Washington, Joseph Charles Price, George Washington Carver, James Walker Hood, Mordecai Johnson, Mary McLeod Bethune, Jesse Owens, Jackie Robinson, Ralph Bunche, William Jacobs Walls, Thurgood Marshall and Martin Luther King. The roll is too long and the names too numerous to call. They present to the world irrefutable proof that the Negro is worthy of freedom and equality.

Our purpose here today, however, is not to boast of our past achievements, but to consider anew the price of freedom in this Atomic Age.

We are living in an age that is strange and frustrating. It is an age of contradictions and paradoxes. These contradictions are frustrating, but fruitful; for they are the birth pangs of a new world. These paradoxes are both tragic and sublime. For the manner in

which they are resolved will determine whether mankind will live together as brothers or die together as brutes. Our age has placed us under the divine imperative, for these contradictions can no longer be ignored, they must be forced. These paradoxes can no longer be hidden, they must be resolved. They must be faced and resolved not only by the courts and the Congress, but by you and you and you.

As we attempt to face the contradictions and resolve the paradoxes of our age there are three things we must remember:

I

We must remember that freedom is the divine right of every man. Human freedom is not a commodity to be bought and sold in the market places of political expediency and diplomatic double dealing. It is a sacred heritage, a divine birth-right, bequeathed to every man by God Himself. "We hold these truths to be self-evident that all men are created equal, and are endowed by their Creator with certain inalienable rights, and among these are life, liberty and the pursuit of happiness." "Of one blood God made all nations for to dwell upon the face of the earth."

Freedom, what is it? It is not license to do as one pleases; it is not the privilege to oppress, to persecute or to infringe upon the rights of another. Freedom is God's gift to man. It is a gift of liberty, equality and fraternity. Liberty does not mean that you can do as you please. It is the free unencumbered and responsible fellowship of men. By equality we do not mean that every man is born with the same capacity and intelligence. Equality has to do with justice and fair play. It is equal opportunity to live and grow and contribute to human society.

By fraternity we mean uninhibited inter-communication, unbiased reciprocity and mutual respect. Therefore segregation, discrimination and all forms of bigotry have no place in a free society. Enforced segregation and discrimination is contrary to the purpose of God, the nature of the universe, and the well being of the human race. Therefore, all true Americans should strive to live together as brothers.

Tear down the walls God made of one
All men to live upon the earth,
He is our Father, we are His sons,
Whatever be our human birth.

We have assembled here today to reaffirm our right to freedom

and equality. We desire no special privileges, we seek no special favors. We are American citizens of African descent and are proud of it. Our fight for integration is no attempt to flee from ourselves, BUT AN EXPRESSION OF OUR DESIRE for first class citizenship. We are not ashamed of our identity. We are proud of the color of our skin. We are American Negroes and are proud of it. We are proud of the record that we have made. We are no "Johnnie come lately" upon the American scene.

This land is ours by right of birth,
This land is ours by right of toil,
We helped to turn its Virgin earth,
Our sweat is in its fruitful soil.

When Christopher Columbus set forth upon that momentous voyage into the unknown, we were there in the person of Pedro Alonzo. We accompanied the Conquistadors into Latin America. When the English colonization of North America began we were there making our contribution to this great enterprise. When the men of Boston fired the shot that was heard around the world our blood was first to flow. We, in the person of Crispus Attucks, were first to make the supreme sacrifice for American independence. Time will not permit us to elaborate upon our exploits at Bunker Hill, Yorktown, Valley Forge and a multitude of other places. We are Americans of African descent and are proud of the record that we have made. It is in the name of God and upon the basis of this record that we demand our freedom. Freedom and equality are the divine rights of every human being regardless to race, creed or color.

Tear down the walls that separate
And breed estrangement, pride and hate,
The poor, the oppressed, the rich, the great
Are brothers in one human state.

E. C. Mason

II

No nation is secure unless every human being within its borders possesses an equal opportunity to share the blessings of freedom. In our struggle for freedom we seek not only to bless ourselves, but also to bless America. For in any undemocratic society neither the oppressed nor the oppressor is free. Our fight for freedom is as much a fight for the white man as for ourselves. The Negro is bound by social and economic chains, and the white man is bound by moral and spiritual chains. There is no slavery like spiritual

slavery. There is no oppression more severe than that of a guilty conscience. Our fight is a fight for American security. For history teaches us that no nation is secure unless every human being within its borders possesses an equal opportunity to share the blessings of freedom. If you want to know what happens to a democracy that lives half slave and half free, study the history of Greece and Rome.

Greece, majestic Greece, the land of philosophic erudition, artistic splendor and cultural urbanity; a land where the fair maidens of democracy chanted the praises of liberty and freedom; where and what is she now? For more than two thousand years she has been trampled beneath the feet of despots. Her lands have been so contaminated with tyranny until it is almost impossible for the seeds of democracy to take root. Her arts are no more. Her tottering temples have become the barracks of the ruthless soldiers of foreign overlords. Her great columns and palaces, once the pride of civilization, lay rotting in the dust. She fell, not when the mighty were upon her. Her sons, when united by the spirit of freedom at Thermopylae and Marathon were able to roll back the tide of tyranny and rob the despot of his spoils. She was weakened by internal bigotry and conquered by her own factions; Greece was her own assassin. She fell by the hand of her own people. The work of destruction had already been accomplished even before Phillip of Macedonia invaded its sacred soil.

Rome, whose eagles glanced in the rising and setting sun, where is she? The eternal city remains but that once mighty republic, the greatest of all democracies, has long ago vanished from the horizon of history. Why, I ask, did this democratic colossal giant crumble into dust? Was it because of Caesar's exploits or Nero's brutality? The answer is no. Long before Caesar ever crossed the Rubicon, or Nero set fire to Rome, the creeping paralysis of corruption and the cancerous growth of bigotry had already begun to cause the moral fibre of Rome to disintegrate. The Goths and Vandals and Huns, that swarmed from the north, did not destroy her. They only consumed the dead carcass of what was once a living and dynamic democracy. Romans betrayed Rome. The thirty pieces of silver were provided by the priests of her temples. The potters field was made possible by the treachery of her own sons.

Where are the flourishing democracies that hovered beneath the wings of the immortal Alps? Florence, Venice, Genoa are only names on the map of Europe. Switzerland has only survived be-

cause it lives like a caged bird within the northern Alps.

America stands today as the greatest of all democracies. It is the only remaining bulwark of freedom. If it fails, it might well be the last experiment of self government by the people. Can American democracy survive the vicissitudes of a changing world? Can it solve the problems of the hydrogen era? Can it provide the panacea for the ills of our dynamic, but decadent society?

In search for an answer to these grave questions we would do well to survey the history and examine the nature of our democracy. We would do well to take a new look at ourselves.

The auspicious circumstances under which our democracy had its beginning no longer prevail. Our economic strength is being sapped by our huge military institutions. Vice and luxuries are destroying our moral stamina and physical fortitude. Our racial animosities and political demagoguery are undermining our self-respect. The Atlantic and Pacific oceans cannot serve as impregnable fortresses in this supersonic age. Our national resources are no longer adequate to sustain our standard of living.

Our economic and social destiny is bound up with the rest of the world. Two-thirds of this world is colored. The white man is the minority. In the eyes of the men of color the American way of life stands condemned by its own intra-contradictions. Our government, especially in the south, is not truly representative.

We are trying to export democracy to Budapest and China while we refuse to practice it in Alabama, in Florida and throughout the southland. Our press is only half free, for in many newspapers throughout America the Negro is not vital, for we preach the Fatherhood of God and refuse to practice the brotherhood of men.

Many people throughout the world have begun to scoff at our religious hypocrisy and political insincerity. America is no longer the leader in the great crusade for freedom. The oppressed people of the world are already turning to India and other nations for leadership in the struggle against imperial oppression. America has allied herself with the forces of oppression and reaction. She has become the defender of the status-quo.

Can it be that America, under such circumstances, is betraying herself? If so what will the results be? By casting her lot with the forces of reaction, is she signing her own death warrant? Is she adding one more name to the catalog of the republics of yester-years- Shall it also be said of America, she was, but she is not? Has

America become too complacent in its corruption, proud in its sin, to amend its ways? God forbid! Pride goeth before a fall. Righteousness exalts a nation but sin is a reproach to many people.

Can American democracy survive or shall it too, like Greece and Rome, vanish like the morning dew beneath the summer heat of racial bigotry and national tyranny? Our struggle for freedom is a fight to make America secure; for no nation is secure unless every human being within its borders possesses every opportunity to share the blessings of freedom.

III

As Negroes we must be satisfied with nothing less than a full measure of our freedom. It is not enough to have a few select Negroes in high position. Every Negro must be given an equal opportunity to live, to grow, to contribute and to enjoy the blessings of freedom. In our fight for freedom we must refuse to believe the lie of racial inferiority. God is a just God. He does not play favorites with His children. Let us accept no excuse for the failure to be granted first class citizenship. Let us also remember that first class citizenship will not be won without a fight. We must not be frightened by the threats of reprisal and death. We have been persecuted before. We have been killed a thousand times. Ever since our ancestors landed on these shores we have suffered and died for the freedom of the white man. The time has come when the Negro must be willing to die for his own freedom.

Black brother, think your life so sweet
That you would live at any price?
Does mere existence balance with
The weight of your great sacrifice?

Or can it be you fear the grave
Enough to live and die a slave?
O brother, be it better said,
When you are gone and tears are shed
That your death was the stepping stone
Your children's children crossed upon.

Ninety-four years ago the Emancipation Proclamation was signed. It is true that we have made tremendous progress but the fight is still on. The pitched battle for freedom and justice is still in array. For more than ninety years the freed men of America have fought a holy war against the enemies of freedom. We want

the world to know that we are no ways tired. Recently some of the enemies of freedom pledged themselves to fight for fifty years against the Supreme Court's decision. Our reply is, we have been fighting already for more than ninety years and we are just getting started.

We shall fight for two thousand years if necessary. We shall not cease to fight until the last enemy of freedom has been defeated and every vestige of human slavery has been erased from American soil. We shall fight until every Negro has been given the opportunity to become a first class citizen. As long as we find the doors of political freedom locked by the myth of race supremacy; as long as we are damned because of ignorance and denounced because we seek knowledge; as long as we are accused of inferiority and denied the opportunity to prove our worth we shall continue to fight. We are not unaware of the powerful weapons which our enemies possess in their arsenal. They possess the power of economic strangulation, political pressure and police brutality. Notwithstanding, we shall continue to fight. We shall refuse to hate. We shall fight calmly, courageously, prayerfully, and with love in our hearts. We shall not be frightened by the threats of privation and death. We shall fight them in the Congress. We shall fight them in the courts. We shall fight them at the ballot box and we shall fight them on our knees.

It matters not how long it shall take. We will never grow weary. We will pay the price. We will win the victory, for our cause is just and God is on our side.

That for which millions prayed and sighed,
That for which tens of thousands fought,
For which so many freely died,
God will not let come to nought.

The Editor is grateful to the following for books sold (History of the A. M. E. Zion Church, Part I) during the quarter: Reverend Hunter Bess, Buffalo, N. Y., Reverend R. T. Hunter, Hartford, Conn., Reverend R. L. Speaks, Durham, N. C., Reverend W. M. Smith, Mobile, Ala., and Rev. Edwin Kenney of Indianapolis. Through these brethren we have been able to make some reduction on our outstanding obligations. A sizable sum still remains. We again plead for the cooperation of those who have either single copies or a number on consignment to hear our pleas to clear up these accounts or return the books at our expense.

OPPORTUNITIES IN THE MIDWEST FOR OUR ZION

By the Reverend W. A. Cooper, D. D., Minister,
Washington Metropolitan Church, St. Louis, Mo.

Delivered at the Walls Temple Church, Oklahoma City

When I received the invitation to speak here tonight on this subject, it was with mixed emotions. For this subject has been on my heart for years. I wondered if I could afford to be frank and open in the discussion of the subject, or, if I would be expected to say what Zion Church wants to hear. I remembered a passage from Shakespeare's "Anthony and Cleopatra" where Cleopatra slapped a servant for telling her the truth and cautioned him against being the bearer of bad news.

If my plea for the Midwest subbests too much concern, please charge it to my deep interest to the Midwest and Our Beloved Zion. I have given the best of my life to this area. For the last 17 years, I have labored in the Midwest, at St. Louis, Missouri, from early morning until late in the night. As a result, I have seen Metropolitan A. M. E. Zion Church grow by leaps and bounds. I have worked for other churches around me, but cannot be so optimistic about their consistent growth. I have asked myself and others, Why? I really want to know, for, this is my Midwest and my Zion.

When I received this assignment from the Board of Bishops, through Bishop Walls, I immediately began collecting data. I wrote the Chamber of Commerce and Church Federations of 12 Midwest cities. I wrote our General Secretary for statistical data and read what the Negro Year Book of 1947 had to offer. I sought answers to the following questions:

1. How many Negroes live in this area? How many are churched and how many are unchurchd? How many of the churchd Negroes are members of the A. M. E. Church? How many are members of the C. M. E. Church? How many A. M. E. Bishops live in this area? How many C. M. E. Bishops live in this area? What is the status of Our Pastors? How many are men and how many are women? What is their training for the Ministry? What is the condition of our Church Buildings? Since so much is being said about integration and some Negroes are leaving the Negro Church and joining White Churches that will accept them--How many Whites are leaving the White Church and coming to the Negro Church? What do we have as Zionites for them to come to

it they were so inclined—both in buildings and trained Pastors?

After a thorough study of the above questions, I feel like adding to my subject to make it read, "*Opportunities In The Midwest For Our Zion — If*".

Statistics gathered from the various sources show that there are around 4,000,000 Negroes living in the Midwest. That is in eight states—Iowa, Missouri, Arkansas, Louisiana, Kansas, Oklahoma, Texas and Mississippi. Much more than 2,000,000 of them are unchurched. This city in which we are meeting reports to me through the Chamber of Commerce and Church Federation that 21,006 Negroes live in Oklahoma City. More than half of which are unchurched. The A. M. E. Zion Church ought to get a fair percentage of the unchurched Negroes—"If":

1. If we have trained well balanced Ministers to lead our people—What we need very badly is men.
2. If we have suitable buildings in which to house our congregations.
3. If we have money in this area with which to pay salaries of preachers, provide buildings to house our people and carry on a well balanced church program.
4. If we have closer and wiser supervision. This goes from top to bottom.

It is with pain that I go into the discussion of our need for *men*, trained, consecrated ministers to build our churches. *We just do not have them in the Midwest.* Why we cannot get them is the question. The C. M. E. and A. M. E. Churches have them. The Baptist and other denominations have them. Their pastors are men with from a fair degree of training for the ministry to excellent. Our forefathers wrought well without formal training. Piety and devotion to the cause made up for their lack of scholastic training, but they lived in an age when the educational level of our people was not as high as it is today and competition was not as stiff as it is now. Today we need strong men spiritually, intellectually and in their devotion to Our Church and Christ.

Frankly, we do not have these men in sufficient numbers to meet the demand. For example: Let me give you a picture of what we have on the St. Louis District, in the Missouri Conference, where I live and labor. We have seven pastors on the St. Louis District. Three of them are men and four are women. I decline for good reasons to speak of their training for the ministry or to make

further evaluations.

What is the answer? We must either bring men into the Midwest from the south and east, or we must produce and train men in the Midwest. What young men of promise living in the Midwest, see of our men and buildings and opportunity for advancement, has not made it easy to influence them to enter and train for our ministry.

This brings us to our second *If*. If we have suitable buildings in which to house our congregations:

I trust you will not think me immodest in stating the facts that I must state to forcefully treat this topic, but, a sermon seen is more effective than a sermon heard. I came to St. Louis around 17 years ago and found our congregation discouraged and greatly fallen off because of the condition of our building and general appearance of things. I believed then and still do, that the appearance of the church building influences the attendance and the attitude of the congregation. We started on a program of Personal Evangelism, we started a program of church reconstruction and beautification. This is a long story and I am not going into it here, except to say that we spent more than \$150,000.00 to give Metropolitan a beautiful plant in which to house the congregation and to carry on the many church activities. As a result, Metropolitan proudly pays all of her assessments to the General Church more than 6 months in advance and has helped the smaller churches about her and has taken glorious care of her Pastor for 17 years.

What I felt to be the needs of Metropolitan, I feel to be the needs of the other Zion Churches on the St. Louis District. I felt that a Church could be born in an unsightly store front, but, if it didn't grow enough to leave that store front in 10 or 15 years, it was doomed to become an abnormal organization. Churches like children have their infancy. An infant is sweet and beautiful as an infant during the normal period of infancy, but, if that infant remains in the cradle and becomes 20 years old without growth, it becomes a creature of pity that does not fit in our normal society. I have seen great churches born in store fronts, halls and living rooms of private families, but, if they were normal, I have seen them 20 years later, building or buying great church buildings, into which they can invite new souls to come and worship God.

To Bishop Brown's credit, I should say that he has stood by me in the purchase of Greater Brown, down in the vicinity where the Negro Housing Projects have been built, into which thousands of

Negroes have moved. This church and two-family flat have been paid for, with the exception of \$250.00, which will be paid in February, but, we have not been able to do the renovating or beautifying job that we have done at Metropolitan. We have purchased other buildings on the St. Louis District, with the help of Home Mission Secretary and Church Extension Secretary, but, are still woefully behind in securing and maintaining adequate buildings to draw the unchurched. What I am saying of St. Louis can be said for the entire Midwest, except, for few scattered exceptions. I am, therefore(asking you to take a frank, honest look at our church buildings in the Midwestern area. We can do something about them, if we will, and our opportunity in the Midwest depends upon what we do about buildings, in which to house our people.

This brings us to the third "If". "Opportunities in the Midwest for our Zion, *If We Have Money*". It is not impossible to get the money. That is why I became immodest enough to speak about Metropolitan in St. Louis. I could have never accomplished what has been accomplished in St. Louis without money. There are three sources from which money must come, if we are going to build Zion in the Midwest, if we are going to live up to our opportunities.

The first is the money that we can raise from our local memberships. The second is the money our denomination and Annual Conferences can supply from Home Mission and Expansion, and the third source is the one I have been able to tap at St. Louis, the benevolent spirit of philanthropists, who can be convinced that they are simply stewards in God's world and be led to feel that our cause is worthy of their benevolent contributions.

One man has put more than \$100,000.00 into Metropolitan in St. Louis during the last 15 years. There are many others, who will give to God's cause, if we have the ability to convince them that our cause is worthy, and their money is being honestly and unselfishly handled according to the best business principles. But, we must know, that they know business principles or they could not have amassed their wealth, and the first time we make a mistake, we lose their support.

I again emphasize that we cannot pay salaries of trained young men, buy and build churches, keep our buildings clean and carry on a modern church program without money. Therefore, the Midwest offers Zion a great opportunity, if we find the money to take advantage of it. It is up to us to find if from the three above named sources.

This brings us to the discussion of the fourth and final "If". If the A. M. E. Zion Church gets closer and wiser supervision in the Midwest, it can get a fair percentage of the more than 2,000,000 unchurched Negroes living in this area, secure and properly place good ministers at strategic points, secure adequate buildings to house our memberships and buildings that will be inviting to others who might be inclined to join our church and secure the necessary money to carry on a healthy, progressive program.

While I stated earlier in this address, that we need wiser and closer supervision from top to bottom, ours being a Methodist Church, this wiser and closer supervision must definitely begin at the top and come down. This would sound strange to one under the congregational form of government, but, it is the very essence of Methodism. The supervision must come from the top and not from the people.

I made a study of three Negro Methodist bodies carrying on in this area and this is what I found as to supervision. The A. M. E. Church had five Bishops living in this area in 1947 and the C. M. E. Church had four Bishops living in the Midwest. The A. M. E. Zion Bishops over this area during the last 16 years have lived on either the Atlantic or Pacific ocean, except for Bishop J. C. Taylor, who lived for a short while at Memphis, Tenn., and Bishop E. B. Watson, who listed his residence as being in Oklahoma, but who lived in Africa most of the time.

I made a study of the Presiding Elders of the A. M. E. and C. M. E. Churches and found them to be men of Seminary training and great, successful pastoral experience. Men who could meet competition and face the issues in the ecclesiastical and business world. *Need I say more?*

While the A. M. E. Zion Church can proudly boast of being the leading Methodist denomination on the Atlantic seaboard, this is not true in the Midwest, therefore, in this age of competition and economic emphasis, it is difficult to get our best Pastors, who are able to meet competition, to leave the good churches and comfortable salaries in the east, where we are the leading denomination and come to little churches with poor salaries in the Midwest. As much as I hate to say it, we are forced to use a weaker type of Pastor in the Midwest, and that in itself, demands closer and wiser supervision from the Bishops and Presiding Elders. For anytime a man does better than he knows it is a phenomenon

May I close this address with a clear and positive declaration

that the Midwest offers great opportunities to our Zion, if we will frankly and honestly meet the challenge presented in the four above named fields. I emphasize, *we can do it*. 2,000,000 unchurched Negroes offer us hope of great growth. The trained consecrated Pastors to lead these people can be found. With prayer and proper supervision, the proper buildings to house congregations can be secured. The money with which to do this and provide for salaries and a well balanced church program can be secured, if we are willing to re-think our church program with regard to handling church finances. There is a plenty of money in the world and the people who have money know that the best way to protect it and enjoy life is to Christianize mankind. They are willing to give money to worthy churches across race-lines if properly approached.

Our own membership responds to healthy appeals to give to the support of their churches, if they are assured that the money is wisely handled and honestly spent. *This, they must be assured*. This assurance can best come from the supervisors of our Church. If a man does well, they should magnify his good deeds, if he is dishonest, they should expose and move him, and thereby protect the people, the property and good name of the church.

To do this wisely, one must be close enough to his work to know what is going on, to know the pastor's problems and have the moral courage to act, regardless of likes and dislikes. The A. M. E. Zion Church has a message and a ministry for the Midwest. Ours is a noble Zion with a great history, built on great principles, and the Midwest is ripe for our message and ministry, if we will live up to our opportunities.

The cry of the Midwest to our Zion is expressed in the words of Josiah Gilbert Holland:

GOD, GIVE US MEN!

God, Give Us Men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; Men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog

In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

MINISTERS OF THE QUARTER AS SELECTED BY THE A. M. E. ZION QUARTERLY REVIEW

The A. M. E. Zion Quarterly Review salutes the Reverend A. C. Bell of Memorial A. M. E. Zion Church, Rochester, New York, who, over the years, has been considered one of the best ministers of the denomination. His interest in youth evangelism and its attendant work began to be noted when he pastored the historic Oak Street Church, Petersburg, Virginia. On moving to Rochester he redoubled this interest, conducting each year a Church Membership Class which has seen as high as 30 young people entering the full membership of the church each year at the Easter Season. His Lay Evangelistic efforts has made the entire church at Rochester properly concerned over the influence of the organization throughout the City.

His administration at Rochester has been outstanding for several other contributions. We would recommend especially his annual budgets and full reports of his financial secretary, both monthly, quarterly and yearly, the work of his Church School Board, which this year issued a special bulletin setting forth why the church was important.

Above all, his using of assistant ministers from Colgate-Rochester Divinity School has not only given Memorial Church the services of two ministers but has pointed the way for churches far larger than the Memorial organization. We therefore take pride in awarding him the Quarterly Review Prize of the Quarter.

“WHY PEOPLE *DON'T* GO TO CHURCH!”

Sermon preached by LeRoy J. Hess

Minister, Upper Ridgewood Community Church,
Ridgewood, New Jersey

In Luke's gospel we read, “And Jesus came to Nazareth, where He had been brought up, and He went to the synagogue, as His custom was, on the Sabbath day”. (Luke 4:16). Jesus felt the need of regular weekly attendance at a Service of Worship. Obviously, many today do not. “Why don't people go to church?” The answer will not be found in the excuse that the Services are dull, conducted in a slovenly manner, unrealistic, etc. This may be a good reason for not attending a particular church, but not for staying away from all churches, for many churches have well planned and well conducted Services.

In preaching today on “Why People *Don't* Go to Church” and next Sunday on “Why People *Do* Go to Church”, I want to pay tribute to the Rev. D. Leslie D. Weatherhead of London, England, who has written on both themes. (See his book, “The Significance of Silence”).

Regarding Dr. Weatherhead's statement on “Why People *Don't* Go to Church” I believe, while it is good, that it is too general; further, I believe that if he were writing it today, instead of twelve years ago, he would treat the subject differently. But first, let us take a look at the reasons he gives as to “Why People Don't Go to Church”.

Fear of hypocrisy is one reason. This is a good kind of fear. Jesus hated hypocrisy. The word Jesus used for “hypocrite” means an actor and refers to those who are continually “acting out a part”, with no intention of trying to square their lives with the part they are trying to act out.

Who is a hypocrite? Not the person who does not live up to his ideals, but the one who does not try to. He as a camouflager. He who fears hypocrisy says, “Hypocrisy is a black charge against any one. Therefore, in order not to be charged with falling below what I profess, I will profess nothing.” So he stays away from the Church, for being in the Church marks a man. The Church holds up high ideals and principles.

Another reason—going to Church is not “the thing to do”. This is a greater reason in England than in the United States; for in

England less than one-fourth of the population have a definite tie to church, while in the United States a little over one-half of the population have a definite tie to church. In our country, this reason would depend on where one lived. In certain communities, you are "looked down on" if you don't go to church. In my home town of Homer, Michigan, with a population of 1400, and in Ridgewood, New Jersey, the majority of the population is not in church on a given Sunday morning, save Christmas and Easter. In Ridgewood, the thing to do is not to go to church if we think in terms of majorities. And whether we like to admit it or not, we have a tendency to do what the majority does, both youth and adults.

Another reason—there are those in church who have done an unworthy thing. Now, we who are church members and regular worshipers, should take this to heart. In a real sense, Christ has committed His cause into our hands. Our actions are watched by those outside the church and they make decisions on the basis of their reactions to what we are and do.

There is the terrible incident in Mr. Gandhi's early life. As a rising lawyer in Bombay, he heard native South African laborers were being unjustly treated, and that no white lawyer would plead their case in courts. He journeyed to South Africa to plead their case. One Sunday evening he made his way to worship in a Christian Church. At the door he was met by a white-faced official who had only been exposed to Christianity, who said, "This church is not open to niggers", and directed the would-be worshipper to a mission in another part of town. It is said that Mr. Gandhi vowed he would not attempt to enter a Christian Church again.

But what about the logic of a man who says, "I will have nothing to do with the Church because I know a church official who ran away with another man's wife, or a deacon who stole money from the offering plate, or a minister who diverted money from the 'poor box' to his own pocket?" That's like saying, "My doctor is a 'dud' therefore I will not seek the aid of medicine" or, "I am done with music because the lady next door sings off key".

The last reason Dr. Weatherhead gives for people not going to church is the hardness of the Christian way. Here he speaks in general terms and confines his remarks to two rather short paragraphs. To me, this is the most potent reason for people staying away from church. This I hope to make plain as we proceed. Let us consider some more specific reasons as to why people don't go

to church.

They do not want to be confronted by God. From one point of view, the most dangerous thing you and I do each week is to attend a Service of Worship. A real worship experience brings a person face to face with himself in the light of the God seen in Jesus Christ. It's not comfortable, often, to see one's self as God sees him. A worship experience may make one aware of potentialities, which one would like to avoid, for acceptance of them incurs responsibility to use them. For example—the potentialities of moral and spiritual growth, serving in certain capacities, generosity! Furthermore, a real worship experience is sure to make one aware of his sins. It is painful to admit our sins; it is easier, at least for the moment, to gloss them over. People do not want to be disturbed, to be confronted by God, so they don't go to church.

Again, people don't go to church because they feel no urge to praise God. They have no real feeling of gratitude unto God. Their feeling is, "What I am and what I have, is due to my own sheer pluck and brains". They do not look upon themselves as stewards. They do not really look upon their own lives and upon their possessions as gifts of God. They do not really love God. Ask them if they believe in a God . . . Most of them give a definite "yes". Ask them if they love God . . . Most will answer, "Well, I guess so; really, i don't know". Inasmuch as they do not feel grateful unto God and do not love Him, they feel no urge to come and praise Him.

People do not come to church because they have not really accepted the basic Christian beliefs, therefore Christian worship cannot be a real experience for them. If they do not really believe in prayer, then all the prayers in the Service are rather meaningless to them and can mean no more to them than auto-suggestion. Our hymns and anthems are filled with Christian theology and doctrines; if they do not believe them, then the hymns and anthems are only music, the words are without substance.

I came across this statement the other day: "What trivial excuses keep families from the Lord's House on Sunday — too hot or too cold — rain or signs of rain — company — headache or back-ache — little Johnny not well (but he'll be in school tomorrow — can't stand that Jones boy's wiggling — can't stand that Smith girl's giggling — don't like music — don't like the way the minister reads — Sister Brown snubbed me — they're always asking for money — the church is always too hot or too cold — I won't be missed -- the sermon

is too long (so they substitute a 400 column Sunday paper) – and so on, and so on, and so on. There are 57 varieties of excuses for non-attendance at Divine Worship, but boiled down they all merge into one – lack of belief in and respect for God and His Son, Jesus Christ.”

Again, people do not come to church because they are not good listeners. They are used to being entertained and a Service of Worship does not belong in the entertainment field. The Church is not in “the show business”. The ushers, those who lead us in music, the ministers are neither comedians nor dramatists. A sermon is not built after the pattern of a novel. At a service of worship we deal with thoughts that have come down to us through the ages, with the deep concerns of life, with the will of the Lord God Almighty. It is with serious and profound matters that we deal. Many care not to listen to such concerns.

Another reason why people don't go to church is because of their callousness to spiritual things. They are neither against the Church, nor for it. They remind one of the people in Laodicea about whom the writer of the Book of Revelation says, “You are neither cold nor hot; Would that you were cold or hot!” (Revelation 3:15). Indifference does not lead to action. The reason for their callousness to spiritual things is that their real concern is for material things. These people would not like to admit it, but they are like the Rich Fool about whom Jesus speaks. The aim of the man was to lay away much goods and to say to his soul, “Soul, thou hast much goods laid up; take thine ease; eat, drink and be merry”. Luke 12:13-21). To him, the soul of life was material things. So, it was not his custom to enter the Church on the sabbath.

Another reason why people don't go to church is because they are self-righteous. They feel no need for the worship of God, for the Church. They say, “I get along quite nicely without worship, without the Church, thank you”. Now, these self-righteous people who are outside of the Church are prone to point their finger at us in the Church and say, “I don't go to church because the church is full of self-righteous people”. There are self-righteous people in the Church, but, on the whole, a very few, I believe. If you take a group of persons outside the Church and compare it with a cross-section of churchmen, you will find a far, far greater number of persons who are self-righteous in the group that's outside the Church than you will in the group that's inside the Church. Those inside the Church—

at least most of them—are there because they know they are not what they ought to be and want to be better. Those outside the Church—many of them quite content to be just as they are, morally and spiritually—see no need for the Church. Their self-righteousness keeps them from Church.

Now, I think it is good for us who are active churchmen to think about the real reasons—perhaps in the subconscious mind—as to why people do not come to church. To do so confronts us with a four-fold task:

To seize opportunities to confront non-churchmen with the real reasons as to why they are non-churchmen, try to arouse in them a real religious interest. Confront them with the claims of the Christian faith. I do not advocate acting in any obnoxious manner but I do say that we ought not to be bashful about giving them a “pin-prick” sometimes. Acquaint non-churchmen with what the basis of a Service of Worship really is, and what we really aim to do in Church.

To see that our children are given the foundation which will not only enable them to appreciate a Service of Worship, but also cause them to feel the need of it.

To make our Services of Worship realistic, attractive to seeking souls, vital and orderly. We must always be conscious of the mighty mission of a Service of Worship and do all that we can to see to it that it fulfills its mission.

To ask ourselves when we are tempted to stay away from Church on a Sunday morning, “what are the real reasons for my not wanting to go to church?” Chances are that the real reasons will be like unto those we have mentioned.

May God grant us grace that we as individual churchmen and as a Church may be effective ambassadors of Christ in causing those who do not go to church to acquire the custom of going to church on the sabbath day!

“MISSIONARY SERMON”

Delivered by Reverend L. J. Dockery
to the Missionaries of the Thirty-Seventh session of the
Pee Dee Conference

Text: “I will lift up mine eyes to the hills” Psalme 121-1
“Lift up your eyes and look on the fields” John 4:35

Subject: THE CHALLENGE OF WORSHIP AND THE
CHALLENGE OF SERVICE

These passages of scripture contain two visions, each with a challenge—one human and the other Divine. One focused on the hills and the other focused on the fields.

As for the writer of the one hundred and twenty-first psalm his sky line reached to and rested on the beloved hills which surrounded Jerusalem. As his eyes followed the slopes of the mountains upward, He beheld the Glory of his Creator, and his mind was challenged, lost in praise and adoration to his Eternal God.

Every thought awakened in the mind when gazing toward the hills lead upward to God; and every emotion that leaps in the heart when we look up help to wing the heart near God’s throne and there bid us worship God.

One day an old poet’s soul was carried away in rapture as he no doubt stood gazing upon the glory of God as found in the splendor and beauty of the hills, and he began to worship God in praise and adoration as found in one of the grand old hymns.

Our God our help for ages past
Our hope for years to come
Our shelter from the stormy blast
And our eternal home.

Before the hills in order stood
Or earth received her frame.
From everlasting thou art God
To endless years the same.

Man’s sky line may be limited to the top of the hills and mountains in praise and adoration to God, but Jesus the Son of God lifts his eyes far beyond the vision of mortal man, the vision of Jesus reaches far beyond the challenge of worship and grasps the challenge of the fields spreading far away golden in harvest — waiting for

laborers.

The writer of the Psalms looked and beheld the hills which told him of a God waiting to be worshipped, but Jesus the Redeemer of the world looked out upon the vast fields which revealed a dying world waiting to be served and saved. The words of the text conveys to our minds challenges coming from two directions, the upward look and the outward look—man looking upward to God to worship Him and Jesus looking outward on a world of suffering, a world waiting to be served.

When the Apostle Paul wrote, "We are debtors both to the Greeks and to the Barbarians, he did not mean that he had borrowed anything from them, but rather Paul meant that because of our mountain-top experience with God we owed the world a debt of service.

In a true vision of life both the hills and the fields are challenges for worship and service are the two necessary elements in Christian religion. The soul is never satisfied, neither can it rest until it rests in peace with God; and God is not pleased until man renders service to a dark and benighted world.

Man is a victim of sin on the low grounds of suffering and sorrow. But when man looks to the hills the hills evoke praise, subdues all thoughts of the lower levels of life and brings man's soul to the heights where it may commune with the Eternal God.

Quite often when we have labored down there in the fields our souls are starving for some hill-top experience. We come to the mountain where the sweet challenge of the Holy Spirit bids us build tabernacles and dwell, but Jesus points out to us a challenge that is far greater than the hill-top experience. He bids us follow Him down to the fields of service. When we worship God it is always a soul-lifting experience. However, our soul's horizon must be broad enough to include both the hills and the fields.

Here in this worship and fellowship we are privileged to climb to the hill top as we join our efforts in praise and adoration to God, but out there the fields are ripe unto harvest awaiting our return for service. Yes this experience here this evening affords a wonderful experience in sharing our fellowship; however, sharing our experiences is not enough for in this way we come upon two paths—one leading up to the hill top where we meet God and another leading down to the fields of suffering and sorrow where we meet our brother who needs our service.

In the religious experiences of life the mountains and the hills are wed together and are equal in their beauty and in their challenges to the soul; for we are ever challenged with worship and service—service and worship. Every Christian is better prepared to talk with God on the hill top when he or she has worked for God in the fields and he or she is better prepared to work with God in the Field when the Christian has talked with God on the hill top. These challenges bring us to the point sometime where we are tempted to cry out and we do cry out with the poet—

O it is hard to work for God, To rise and take His part,
Upon this little field of earth, And not sometimes lose heart.
He hides himself so wonderously, As tho' there were no God,
He is least seen when all the powers, Of Earth are most abroad.
But right is right, since God is God, And right the day must win,
To doubt would be disloyalty, To falter would be sin.

In the vision of the fields Christ saw more than a challenge, He saw in connection with the challenge a problem—fields ripe unto harvest with few laborers to gather the harvest. He saw a great need, plenty of work and few workers. He saw the need for Willing workers. The task of Christian workers today is the task of making the world Christian; but before we can convert the world to Christianity we ourselves must be Christian, and no man or woman is worthy of the name Christian until he or she has spent some time with Christ on the hill top of spiritual experience to the extent that he is prepared to come down from the hill and be spent for Christ's sake in the field of service.

History reveals that all great Christian movements have been launched and carried forward by some great soul that had been charged and surcharged with a mountain-top experience while in communion with Christ or God the Father. So long as Uzziah lived, Isaiah's vision did not reach beyond the throne where sat this earthly king. But one day Uzziah died and when Isaiah went up to the temple he began to look toward the hills and as he gazed he had a hill-top experience that fully prepared him to cope with the challenge coming from the vast fields of service. Isaiah said, "I saw the Lord high and lifted up, One whose glory filled the temple." To Isaiah this was the challenge of worship. He fell down and worshipped God; however he did not remain there long for soon he was confronted with a challenge coming from the fields calling for laborers. Having been prepared by this mountain-top experience, Isaiah lost

no time in his response to the challenge and he readily consented to go to the harvest fields and serve. "Here am I" said he, "Send me." We have no record of Isiah asking for any particular or favored assignment, he merely consented to go.

Christ took his Disciples up to the mountain of Transfiguration where things were so beautiful that Peter wanted to remain there. He wanted to build tabernacles there, but Christ said as it were "These beauties you behold are merely given to prepare you for going back to the fields of service."

I listened once to a lecture by Dr. J. N. S. Tross in which I heard him say, "An individual does not contribute to any great cause unless he begins with God". In connection with what Dr. Tross said I thought of Saul of Tarsus. Saul was a very learned man, a man of great influence. He had secured letters of authority and was riding unmolested determined to persecute the Church of the Living God. However, as Saul rode He came in contact with a challenge from the hills. A great light from above shone on him and Saul begged God for a challenge from the fields, "Lord what wilt thou have me to do?" Saul asked for no preference of assignment, but just, "What do you want me to do?"

Here we have been on the mountain top in praise and adoration to our Heavenly Father. But we must go out from here and as we go we should go telling others that we have been on the mountain top with the Lord and we know that we are servants prepared from this experience to render service in the harvest fields.

The Fourth Triennial Conference of the Interseminary movement will meet August 27-September 1, 1957 at Oberlin College, Ohio. While we are not sure as to quotas we feel that many of the ministers of the denomination will be interested in the conference to the extent of either attending or following the proceedings. Five major addresses are listed of great interest to most of us: Dr. W. A. Visser t'Hooft will speak on the subject Slaves and Spokesmen. Liston Pope will speak on Flunkies and Soothsayers while Daniel Day Williams has chosen as his subject Theologs and Practitioners. Another major address will be that of Dr. Paul Lehmann who will speak on The Congregation. Bishop Lesslie Newbigen speaks on Colleagues and Competitors. Write the Interseminary Movement, 257 Fourth Avenue, New York 10, N. Y. for further information.

THE CHURCH

The Church went to Oklahoma City for its mid-winter meeting the first time in the history of the denomination. Earlier, meetings of the Board of Christian Education had a first hand opportunity to see the Johnson Memorial Institute at Batesville, Mississippi, and the Lexa property of Warren Institute before proceeding to Warren, Arkansas for the first regular Board sessions. From Warren, the group moved to Little Rock, where concluding sessions were held prior to boarding the Rock Island train for Oklahoma City.

The Church had an opportunity to evaluate carefully the educational program in this strategic area of Zion Methodism. From this point on there will be the vital necessity to think objectively of our work as it may effect the denomination as a whole. There may be the tendency to consider our efforts wasteful and meaningless and we are quite well aware that in every undertaking there is the strong possibility that a better way could be found, but the Church must decide whether she shall consider her efforts to establish new organizations and strengthen others is worthwhile or should she merely hold a line as now established. We have long felt that schools are necessary to a strong spiritual economy, especially when they are to be located in sections of our nation considered undesirable by many. We call again the words of the late Bishop Gordon in this matter: indigenous leadership is our one hope.

Whether present methods are adequate, efficient or important is not ours to argue, but we hope that the Board of Christian Education, School and College, will keep the feeling that theirs is a task of the entire denomination.

Elsewhere in this issue can be found an enlightening message on Zion and the midwest, so it is not our purpose to detail the Oklahoma visit here. We all came away from the sessions with a sense of urgency as to our task in this area, however. Our sincere gratitude surely is extended to the Bishop of the area, the minister of the local church and the many hosts and hostesses who made our visit enjoyable. We should not neglect a word of commendation to the Episcopal Supervisor as well.

THE DURHAM LEADERSHIP EDUCATION SCHOOL

At the 1956 Annual Conference of the Central North Carolina Conference, the Reverend Reuben L. Speaks stated to the Editor that he planned on conducting a Leadership Education School in his church some time in the near future. He went on to state that he intended to invite other Zion ministers and churches of the city of Durham to participate with him. Accordingly, Mount Olive, pastored by the Reverend J. Z. Siler and Kyles Temple, ministered by the Reverend George Tharrington entered the project with him.

A special committee chaired by the Reverend Mr. Speaks began work on the project early in December. Others participating were: Reverend G. T. Tharrington, Assistant Chairman; Mrs. Ethel M. Hall, Secretary; Mrs. Happy B. Galloway, Assistant Secretary; Reverend J. Z. Siler, Treasurer; Mr. Lawrence Turner, Chaplain. These individuals were assisted by a special finance committee consisting of Mr. Gaithan Galloway of Kyles Temple, Mr. Walter McKinnie, also of Kyles Temple, Mr. P. H. McNeil of St. Mark and Mr. Lawrence Turner of Mount Olive.

Early in December the Director of Leadership Education received a long distance call from Reverend Speaks, informing us that the special joint Committee was then in session and wanted to know could we be with them January 20-27, 1957. Because of a prior engagement we had to speak at Shiloh A. M. E. Zion Church, West New Brighton, Staten Island, New York, we stated that we would be on hand early, January 21st.

One must visit Durham in order to appreciate the beauty and utility of the St. Mark Church plant where the school was held. Here is a church which easily is the most modern large church building built to date in Zion Methodism. Consisting of a spacious sanctuary seating 1,000, a very large combination dining room and lecture hall, five basement class rooms, a parlour, church office, minister's study and two class rooms on the second or main floor. Eight class rooms are located on the third floor. With these facilities there was no lack of space adequate for teaching purposes. It was a joy to work in surroundings so conducive to study and activity.

Another interesting angle of this Leadership Education School was the fact that here, for the first time in this writer's knowledge a group of Zion Churches actually came together to work as one, for one common purpose and for one end.

The worship services each evening were participated in by all three ministers. The Church School Superintendents and their assistants actually attended each night, every church showing a perfect attendance along this line. The over all results saw some 101 individuals receiving course cards for attendance, not for the minimum number of hours but for the full period.

Perhaps one of the outstanding projects listed at this institute was the special audio-visual aid room utilized by schedule by every one of the six classes held. While audio-visuals were used we hasten to state they were not over-emphasized, as one can note by the schedule listed below:

AUDIO VISUAL SCHEDULE

Day	Class	Hour	Title of the Audio-Visual	Teacher
Monday	312 a	8:00-8:50	Be a Missionary	A — D
	141 a	8:50-9:10	Teaching Juniors	C
Tuesday	610 a	8:00-8:50	The Growing Teacher	A — D
	132 a	8:50-9:40	The Story of the Christian Church	B
Wednesday	312 a	8:00-8:50	We Have This Fellowship Boy Meets Girl	A — D
	142 a	8:50-9:40	Sharing the Fellowship	A
Thursday	130 a	8:00-8:50	Our Church at Work Today	B
	132 q	8:50-9:40	Our Church at Work Today	B
Friday			Slides of Zion Methodism	
	610 a		Visiting Teacher	A — D
	142 a		Bringing Christ To The Home You Take It From Here	A

These Sessions in Special Audio-Visual Room
(Choir Room)

SCHEDULE

7:30 P. M. Worship and Assembly, Rev. J. Z. Siler, Rev George Tharrington, Leaders.

Theme For The Week

"A Survey Of The Old Testament"

Group	Hour	Class No.	Title	Instructor
Youth	8:00-8:50	312 a	The Youth Fellowship	A
Youth	8:50-9:40	132 a	The Meaning Of Church Membership	B

Teachers and Church School	8:00-8:50	610 a	Improving the Church School	A — D
Leaders	8:50-9:40	141 a	Introduction To Teaching	C
Church Leaders	8:00-8:50	130 a	The Program of My Church	B
	8:50-9:40	142 a	Winning others For Christ	A

Registrars: Mrs. Gladys Galloway and Mrs. Perry

Instructor A: Dr. D. H. Bradley

Instructor B: Rev. R. L. Speaks

Instructor C: Mrs. R. L. Speaks

Instructor D: Mr. Turner and Mr. Guy Mazyck

These Courses are given under the direction of the Leadership Education Division of the Christian Education Dept. of the A. M. E. Zion Church, a member of the National Council of Churches.

This School is a joint project of the following Churches:

St. Mark A. M. E. Zion Church, R. L. Speaks, Minister

Mount Olive A. M. E. Zion Church, Rev. J. Z. Siler, Minister

Kyles Temple A. M. E. Zion Church, Rev. George Tharrington, Minister.

The Superintendent of St. Mark Church, Mr. Guy Mazyck, not only worked hard in the planning but left no stone unturned to insure success once the project was underway. The other Superintendents likewise made their contribution. Special mention should be made of the two Registrars named above, the organist, Mrs. Siler, and Mr. Turner who worked hard to bring gratifying results.

Another interesting angle of the School was the joint Christian Endeavor sponsored by the three churches. We were able to attend the concluding one, at Kyles Temple, which was largely attended and may be a formula for areas where stimulation is needed. The entire project was closed with a soul satisfying message delivered by Reverend Siler.

Perhaps the Editor should take a line or two to again thank all the good people of Durham for their cooperation and friendliness, our host and hostess, Reverend and Mrs. Speaks, the sponsors of the

Tea given in our honor, Mr. and Mrs. Harris and those invitations to dinner which we enjoyed so thoroughly. And then, too, lest we forget, the work of the St. Mark Church clerk and sexton who gave us every aid.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION TO BE HELD

To: Ministers, Presiding Elders, Directors of Youth Work, Christian Education Workers, Young People and Friends.

The 44th Convention of the International Society of Christian Endeavor will be held in Portland, Oregon, July 8-13, 1957.

The "City of Roses" has thrown out a rose covered welcome mat, and mammoth plans are underway to make this one of the greatest conventions yet held. Certainly, Zion's Christian Endeavorers will want to take advantage of this opportunity of a lifetime.

Among the many features of the convention will be: outstanding speakers and leaders, wonderful Christian fellowship, conferences, Bible study and discussion groups. There will be State, national and provincial union and denominational meetings, recreation and sight-seeing, the great youth banquet and the never-to-be-forgotten International parade.

Convention headquarters will be the Heathman Hotel, near the Public Auditorium and adjacent to the Masonic Temple in down-town Portland. We are told that all of the leading hotels in Portland will be available to delegates at very attractive rates, and that friends of Christian Endeavor are entertaining delegates in their homes at nominal cost. Everybody will be in walking distance of the seat of the convention.

The ministers and Christian Education workers throughout Zion Methodism can play an important role, in assuring the Zion Church good representation in Portland, by encouraging and making arrangements for young people to attend. It would be a wonderful thing if several young persons from each conference could go. I am confident that our California churches located in Oakland, San Francisco, Palo Alto, San Mateo, Vallejo, Fresno, Merced, San Jose, Sacramento, Pasadena, San Diego, Hanford, San Bernardino and Los Angeles will go all out for good representation. And, certainly the Seattle, Washington, church will do its part. The Rev. J. Mayo Roberts of our

Portland, Oregon, church who is, no doubt, helping on the Portland Committee on Arrangements, will be pushing for a strong local Zion Church turn-out.

If your Christian Endeavor Societies are not affiliated with a State or county union and wish to send representatives to Portland, contact me immediately for information: Rev. George L. Blackwell, 172 James Street, Hackensack, N. J. The registration fee for the convention is \$4.00 if received on or before June 30th. After that date the fee is \$5.00. For hotel and housing and Fellowship Tour information, write to: Mr. Harold Westerhoff, International Society of Christian Endeavor, 1221 E. Broad Street, Columbus 16, Ohio.

Plan now to be among the thousands of Christian Endeavorers across the country who will attend this great International Christian Endeavor Convention in Portland, Oregon, July 8-13, 1957.

Recently we noted an account in one of our dailies that set us to thinking along lines we had not considered. It appears that business leaders in great urban centers such as New York, have found themselves faced with the problems of keeping the big department store in the paying bracket. In fact, several stores, such as Wanamakers in lower Manhattan, and, we believe, Hearns on 14th Street have decided to call it a day and close shop. The writer, commenting on these changes, seemed to feel that these enterprises just simply failed to keep step with the changing times and buying habits of the public. Too frequently they relied on their loyal customers, who themselves, changing, had moved to other sections, such as the suburban areas. In time even their loyalty was not enough to bring them through the store doors. And so these concerns had to cease business.

How true it is in church work. No matter what our race or creed, how ancient our rites, how gothic the structure, the time eventually comes when spiritual needs are far different from the original. When we fail to meet needs, we must go out of business.

EDITORIALS

Our Economic Outlook

That which has brought concern to the Editor recently has been the all too frequent warnings of possible pending economic disaster to our nation. The first significant difference in the Presidential cabinet appears to hinge on this issue. The fact, too, that the President, in whom we have had a personal deep confidence, must know of national hopes not only for budget balancing but tax reduction and less governmental spending, has entered his second term with more than a casual ignoring of these subjects.

For years we have understood that a platform was "something to get in on and not to stand on" but we had ideas that politicians recognize that the voting public is not as childish as it used to be.

That which is even more disturbing is the fact that the unions are still pressing for higher wages to the point that one can conclude that their leadership has regard merely for the present, and evidently little hope for the future.

Where our denomination is concerned we must know that the situation is highly dangerous. Many of us can all too vividly recall the last period of privation and want, when heads of departments experienced trying times to keep the vital institutions of the church going, when Bishops were beset with problems of church construction and mortgage foreclosures. Personally, this Editor would not care for another like period. And yet, round about us we have many indications of our dangerous light heartedness on the matter.

We are all aware that low income and no jobs immediately affect churches, every church, whether large or small, black or white. Belt tightening, in case of recession, must go on all down the line. And all this at a time when, with the increase of idleness and worry, churches should be expanding services instead of curtailing their interest in their membership and people in general.

Our denomination, along with most other Negro groups, has the added handicap of shallow stewardship teachings. At best, our per capita giving lags far below our economic means, simply because we lack the deep loyalty and conviction true stewardship conveys. And we must confess that we are doing little to change things. We must confess too, that a higher economic standard among Negroes holds the possibility of a lower return for the church. To admit that in proportion to earnings we must look to the laborer more so than to

professional people for church support is a hard statement, but in all too many churches, large and small, this is a confession which has to be made.

The irony of this situation is that we are still living in the days when educational opportunities are still the work of the church, or the spirit of the church, for we have not yet reached the point when economic returns have begun to be made from integration.

Of course, let us recognize that there are many legitimate excuses for not giving. Poor business methods in many churches, dishonesty of clergy and emphasis on a type of religious expression distasteful to great blocks of our society, have all teamed up to tell those who have so much to give so little. In this, we are reaping the whirlwind of our carelessness. If we admit to our ecclesiastical ranks individuals who are mainly interested in the loaves and fishes and are willing to sell the spiritual lives of our people for a bowl of bean soup, then, we all stand guilty before the bar of Godly justice. A Christian, or so called Christian, who refuses to submit his financial transactions to public scrutiny not only is unworthy of office but, whether he is in pulpit or pew, should be immediately deprived of office.

A causal glance at our economy as a denomination shows an over-all increase in giving of less than 25 per cent in the past eight years—or less than 3 per cent per year, while wages have gone up 5 and 10 per cent in any one year. We feel that the Budget Committee at the recently held General Conference did the best it could against more opposition than appeared on the surface. They went away from Pittsburgh knowing that their task was not satisfactory, for they knew that whatever increase in denominational askings they were able to make stood as a terrible reflection against our over-all programs of stewardship education, increased offerings, new members and better economic conditions.

In these results we must state, if the increase is a hardship as some state, that we have very little membership growth, that very few of our members have benefited by the unprecedented higher standard of living. For example: we note that prices of Dodge automobiles have doubled since 1946, but evidently this condition has in no way aided our membership.

While we all as Negro denominations face this common problem—Zion Church is in a more precarious position—no reserves. This lack has handicapped the denomination in more than one instance.

It handicaps us now in issuing the Hymnal. It stands to affect us at any future time when the economic wind changes. Three months after a recession begins salary checks will reflect it, departmental checks will reflect it. Retired ministers and widows will know it, even at their very low standard of living.

In education, the situation could be frightening. Any instructor in the Zion School system, if he examines his position closely, will know at a glance how precarious his situation is. In order to complete the administration building of Clinton Junior College, \$50,000 was borrowed, this sum to be taken from the regular appropriations over the years. The Christian Education Department has been ordered to pay this sum monthly. This Editor shudders to think just what may happen in the light of a recession in this one instance. Who is to say, when reduced funds are noted, just what part belongs to Clinton College or to any other institution? One thing we do know that that one obligation must be met at any cost. Our integrity would be at stake and ANY funds, either in the Christian Education Department or anywhere else of a denominational nature, could be seized.

For the past twenty years it has been our fond hope that the true nature of the Kingdom of God would have come to more of us. Little change in policy can be observed. There is still the need of the policeman (Bishop) with the Big Stick to bring in denominational funds. Whenever manhood has been relied upon, someone has abused the privilege so we have had to return to the Big Stick Policy.

And so, today, we face a bewildering position. We wonder, who cares, seriously; seriously enough to do something about it. Shall we continue *living up* every cent or shall we look about is for a few safeguards? Even a few thousand might cushion the shock to the point that we could readjust our position. We hold that in all our efforts at getting, someone should see to a nest egg that every imaginary whim cannot destroy.

And then, there is the vital aspect of the local churches. We have been able to weather one storm in this century. Many of our urban churches were gasping for financial breath; Wesley in Philadelphia, Wesley Center in Pittsburgh, Wesley in Akron, Clinton Memorial in Newark, Metropolitan in Birmingham, to mention a few. These churches now see the glory of a new day, but what of others? Shall there be others? Will another few years see other organizations facing oblivion? There is a new urgency of the hour. If we ignore it the only scapegoat will be ourselves.

Perhaps the Quaker frankness and warning of ex-President Herbert Hoover means nothing. Perhaps we don't care if it does have a significance, but every official of the church has an obligation to the church—he is a steward who either will be labeled a blundering idiot or a wise man. Every minister is a steward, holding in trust the faith of those masses of people who confidently express the idea "We've got a preacher". We may be wrong, and we sincerely hope we are, but we've a vast idea that the statement "depart from me" was meant for poor stewards as well as all other neglectful people.

On Race Relations

The month of February is a significant time in the movement for true Christian attitudes in our land. Highlighted by the movement for better race relations begun by the old Federal Council of Churches, now the National Council of Churches, it has been responsible for a great amount of the progress we can observe today. Few of us appear to be willing to recall that all present-day trends would have been unthinkable without the work of this Council in years prior to any action initiated in recent decades. And while the Editor is willing to acknowledge the part and place of all organizations in the fight today we must keep before us the conditioning aspects of the pioneers in better race relations, The Federal Council of Churches.

We have the idea that the real battle of integration was fought long years before the Supreme Court Decision for without the active support or tolerant attitude won in these first struggles it is questionable whether the Decision would ever have been made. The determination to be Christian in many Protestant Church gatherings, the determination to hold no meetings where segregation was the pattern, were the courageous first battles of equal opportunity. Many times these Protestant Church groups were able to get the *door* open only long enough to hold a meeting but the relentless battle went on to the point that many who were formerly opposed and many who had never entertained the thought were vigorous in their support of the Supreme Court Decision.

And then, there were courageous leaders in the South who broke with tradition and preached the Christianity of Fellowship. Too frequently we overlook the presence today of a vast minority in the South favoring integration. They have more fortitude than we are wont to assess them, for it is from this group have come leaders and

Judges who see the right and follow it.

Let us not forget that the old International Council of Religious Education reached a milestone when it declared that it would hold no meetings under segregated conditions. It is to this policy that we owe the fact that most hotels in areas are open to black and white alike, and they are found all the way from Grand Rapids, Michigan, to Cincinnati, Ohio, and from Boston to San Francisco.

There is a need for unrelenting pressure for Christian attitudes in Race Relations as never before. There have been gains but a great deal remains to be done. Thousands who go in and out of our churches are unreconstructed racial haters. And they exist on both sides of the ledger. What about interracial Zion Churches and an interracial ministry? We are absolving no one from blame, we are merely calling attention to the point at which hard work and cultivation must yet be done. Yes, there is hard work to be done at home.

We are not convinced, moreover, that the Negro Church is doing all in its power to bring the Kingdom of God in race relations. So often the day passes with no notice on the part of pastor or people. Perhaps a more vigorous program could be realized were our ministry to open pulpits to guests of other races, if there could be a greater interchange of spiritual contributions, an invitation to speak at an evening hour, an invitation to a choir, a Jewish Cantor. And these need not be issued in the month of February alone. Christmas is a time of good will and it can be expressed in better race relations.

Moreover, let us not lose our Christian perspective in our movement to bring Christ into our race relations. We believe in the cause very deeply, and we believe in the continuing quest of Christ attitude. Many people must travel a long road in this matter. We must lead them from where they are to the ultimate goal. And in this we must bring to the equation a spirit of *unwearied* patience, if the seeker is sincere and is not merely stalling for time.

It has been our belief that unless the individual has been a continuing student of race relations, he is a most ignorant person. It is unwise to declare that anything is clearly understood. There is a

strong possibility that few, very few of us, understand each other.

Finally: there is a growing responsibility for full acceptance of tasks at hand. Every step we take towards destroying barriers increases our personal responsibilities. This, we cannot deny. While we refute major charges levied upon us as a racial group, there is the need to search diligently for shortcomings and erase them, for in the final analysis we, as with all people, must possess clean hands.

As a recipient of the Quarterly Review Prize of the Quarter also, we commend the Reverend R. L. Speaks, who was recently stationed at St. Mark Church, Durham, North Carolina. In the few short months he has ministered this congregation Reverend Speaks has organized in his church every branch of the scouting movement. This not only brings a much needed youth program to the church but provides for interest and care of the youth living in the immediate vicinity of the church.

In addition to the new scouting program Reverend Speaks, enlisting the aid of the other Zion ministers of the city has launched a program in which ALL Zion Churches of the City will receive the unified moral support of every other organization. The union Christian Endeavor and the Leadership Education School were two early projects of this new emphasis. Plans are underway for a Music Festival and other enterprises.

The denomination will surely be interested in Durham in the years to come as this, the largest congregation in the state, seeks to bring the denomination to the fore in one of North Carolina's major cities. We therefore award this minister the second Quarterly Review prize of the Quarter.

LOOKING AHEAD IN BOOKS

Consider Him, by Olive Wyon

*Devotional Book Presents Christ During the Last Days
Before the Crucifixion*

For any period of thoughtful devotion it is far more important to turn our minds to Christ—to “consider him”—than it is to consider ourselves. And where will we meet Christ more surely, as we set ourselves to seek him, than in the story of his Passion? In CONSIDER HIM, published January 7, 1957, Olive Wyon offers three meditations on the Passion Story which she hopes will serve as “pointers” to help us approach the gospel accounts with reality and reverence.

First we see Christ in the Upper Room as he breaks bread with his disciples at the Last Supper. Then we go with him into the Garden of Gethsemane and are with him while he prays to his Father in an agony and sheds tears for the sins of the world. And, finally, we are led through the arrest, the trial, and the final event of our Lord’s earthly life—his crucifixion.

Intensely moving and realistic, these presentations will make the Passion Story live in the minds and hearts of the readers. Dr. Wyon draws on the best of classic and contemporary sources—Bernard of Clairvaux, John Donne, C. H. Dodd, James Denny, Catherine of Sienna, George MacDonald, Ronald Knox, historical liturgies and manuals of prayer, and the Evanston Report. Her style has unusual quality and devotional depth. Ideally suited for Lenten use, this is a book with inspirational value for every season.

THE AUTHOR: Olive Wyon, British theologian and writer, is perhaps best known for her translations of several Continental theological works, including Emil Brunner’s *DIVINE IMPERATIVE*, and Jacques Ellul’s *PRESENCE OF THE KINGDOM*. She is the author of several books in her own right, among them *ALTAR FIRE* and *THE SCHOOL OF PRAYER*.

Dr. Wyon studied theology at the University of London and at Edinburgh and Selby Oak. She was awarded an honorary Doctor of Divinity degree by the University of Aberdeen. In 1951 she was appointed principal of St. Colm’s, the Church of Scotland Women’s Missionary College. In August, 1952, she was a consultant at the Third Conference on Faith and Order at Lund. 64 pages—\$1.00

How To Work With Church Groups, by Mary Alice Douty
*Democratic Group Leadership Methods Applied to
the Work of the Church*

In HOW TO WORK WITH CHURCH GROUPS, published

February 11, 1957, Mary Alice Douty shows how to apply the insights and methods developed from group dynamics to the work of the church, and especially of the church school.

Dr. Douty has drawn upon her years of experience as a director of religious education as well as upon the sound technical background acquired from her advanced studies in this field in order to interpret here the new democratic group leadership approach for church-school teachers, church-school superintendents, ministers, and directors of religious education.

This is a practical book, written in clear and readable language, and containing frequent illustrations based on real-life situations. It will help all leaders to work more effectively with groups, show them how to guide the thinking processes of the group members, and how to plan, carry out, and evaluate activities of all kinds of groups at all age levels.

Especially useful features for helping leaders to understand group characteristics and functioning are: the "Measuring Stick" given in Chapter One for evaluating a group in action; a guide for getting acquainted with adults and children in a group; a chart for checking on the participation of members within the group; and a chart for evaluation of the recreational program of the church as a whole.

THE CONTENTS: Groups at Work; Setting the Framework; What Is a Group?; Some Techniques for Studying a Group; The Art of Discussion; Stimulating Thought; Groups at Play; The Uses of Drama; Group Experience in Choral Speaking; Toward More Effective Groups; Bibliography.

THE AUTHOR: Mary Alice Douty is executive secretary of the Baltimore Conference Board of Education of the Methodist Church.

A graduate of Goucher College, she received her M. A. and Ed. D. degrees from Union Theological Seminary and Columbia Teachers College, New York. She has done research in the area of nursery class teaching in churches and taken courses in child de-

velopment at the University of Maryland.

Dr. Douty has served as Sunday-school superintendent, director of Christian education, director of children's work and consultant in leadership education for churches in Evansville, Indiana, and Baltimore, Maryland. She recently taught a course at Drew Theological Seminary entitled "The Pastor and the Children." 170 pages—\$2.50.

The Editor recommends this book for our Church School libraries.

The Christian And The World Of Unbelief, by Libuse Lukas Miller
*How to Find Christian Orientation in the Major Areas
of Human Interest*

The Christian today lives in two worlds—the world as seen through the eyes of faith and the world as seen by unbelievers. THE CHRISTIAN AND THE WORLD OF UNBELIEF, by Libuse Lukas Miller, published January 7, 1957, was written to help the believer understand his position and live in such a way as to retain his own faith, yet recognize his points of contact with the unbeliever's world and make his influence felt at these points of contact.

The author presents first a general outlook, a sort of "bird's eye view" of the two-world situation. Then she goes on to examine the major areas of human interest—knowledge and science, philosophy, social science, ethics, the arts, history—analyzing the special problems in each area, and seeking to provide a basis on which Christian belief and doctrine can stand securely.

Both the believer and the unbeliever, the author points out, look on the same physical world, the same "objective" evidence, but their interpretations of the phenomena are widely divergent. Hence, because of his minority status, the believer, while penetrating every aspect of life in this world, must struggle against being conquered and assimilated by the clever unbeliever.

Teachers, ministers, seminary students, and intelligent laymen—especially those professional concerned with the areas discussed here—will welcome this comprehensive, illuminating study of one of the liveliest issues in contemporary theological discussion.

THE AUTHOR: Libuse Lukas Miller has had an unusual career. She studied at the University of Chicago, where she received the B. S. degree with honors in physics. Following graduation she married and moved with her husband to Rutgers University.

Pursuing her intellectual interests, she was led to a study of philosophy of science, and from there, though she was of agnostic inclination, to philosophy of religion and finally to theology. In 1945-46 she attended Union Theological Seminary, where she studied under Paul Tillich and John T. McNeill. She also did work at New Brunswick Theological Seminary under Norman Victor Hope.

In 1948 she moved to Gambier, Ohio, where her husband is now head of the department of physics at Kenyon College. While doing private research for this volume, Mrs. Miller gave occasional lectures on Kierkegaard and Tillich to Kenyon College philosophy students and other intellectual groups.

The Whole Gospel For The Whole World, by Alan Walker

A Plea for a Twentieth-Century Evangelism

In THE WHOLE GOSPEL FOR THE WHOLE WORLD,

published January 7, 1957, Alan Walker analyzes the weaknesses of nineteenth-century evangelism and pleads for a twentieth-century approach to this all-important mission of the church.

The new evangelism must combine personal witness and social conscience. The church must work on two levels, says Dr. Walker, winning men and women one by one and at the same time laboring to make the world a better place in which to live. The message of the new evangelism must be relevant to the present predicament of mankind. It must grapple with anxieties and fears as well as with sin. Dr. Walker is particularly concerned with how to attract the unchurched inside a church.

Dr. Walker unites evangelistic fervor with seasoned scholarship and knowledge of the practical, everyday life of the church world. His writing has a broadness of reach which shows him at home with both theology and world-wide movements. He presents the best of the old methods and the new demonstrating how the old mass meeting is still an essential element in evangelism, and evaluating the new means of mass communication.

Much of the illustrative material in this book comes from real-life experiences in connection with the Australian "Mission to the Nation," of which Dr. Walker is leader. An Appendix, written by Rex Mathias, national secretary of the Mission to the Nation, gives an account of this highly successful evangelistic campaign.

THE AUTHOR: Alan Walker, leader of the Australian Mission to the Nation, is at present in the United States conducting missions and lecturing on evangelism for the General Board of Evangelism of the Methodist Church. In 1951 he toured the United States for the National Council of Churches, holding meetings in various universities. In 1950 he was a traveling evangelist in New Zealand.

A native of Sydney, Australia, Dr. Walker was educated at Sydney University and at United Theological Faculty, also in Sydney. Before accepting his present position, Dr. Walker served pastorates in Australia. For several years he was religious editor of the SYDNEY MORNING HERALD, Australia's leading daily, and for many years he had a regular radio program. Many Zion delegates will remember Dr. Walker and his family at the 9th World Methodist Conference.

A Survey Of The Old Testament, by W. W. Sloan
*New Book Will Help the Nonspecialist Understand and
Appreciate the Old Testament*

A SURVEY OF THE OLD TESTAMENT, by W. W. Sloan,

published January 7, 1957, retells the story of the Old Testament in modern language for the average person, placing the biblical story in its proper historical and cultural setting. It shows how the Hebrews were gradually led to a knowledge of God and his will.

The findings of Bible scholars are here interpreted in easily understandable terms for the nonspecialist reader. Introductory chapters give a sketch of the centuries to be covered and an account of how the Bible came down to us.

Informal enough to hold the interest of the student in an introductory Bible course, this book is also well suited for Sunday school workers. The following features add to its adaptability: a scripture reading assignment at the beginning of each chapter; review questions; and a supplemental reading list for each chapter. The content is sufficiently scholarly to encourage independent research.

THE AUTHOR: William Wilson Sloan is professor of Bible and religious education at Elon College, Elon, North Carolina. Eighteen years of teaching Old Testament courses to college freshmen

have eminently qualified Dr. Sloan to write such an introduction to the Old Testament.

Dr. Sloan has made eleven trips abroad and has been twice around the world. His knowledge of the Near East in particular adds to the interest of this book.

Dr. Sloan is a graduate of the College of Wooster, Ohio, and holds the B. D. degree from McCormick Theological Seminary and the Ph. D. from Northwestern University. He has taught in several middle western colleges and at the same time has served a number of churches as supply pastor. He has written many articles which have appeared in THE CHRISTIAN SUN (a Congregational Christian weekly) and in other periodicals.

A Simple Guide To Prayer, by John Underwood Stephens

A Different Book on Prayer

Many books on prayer have been written. Some are theoretical or speculative or argumentative. Others are sentimental and pious. Some relate prayer to psychology, physics, philosophy, or theology. Others are impersonal and detached.

But A SIMPLE GUIDE TO PRAYER by John Underwood Stephens, published January 7, 1957, is different. It was written from within, and has, therefore, the character of a confession rather than of a study. It seeks to be simple and practical so that all men can understand it and be helped by it, yet it presents prayer as an activity of the mind as well as of the soul. And in every instance it points to a picture and says, "Prayer is like that." Some of the illustrations are retellings of biblical incidents, but most of them are original parables. All are vivid and to the point. Here is an example:

"A certain young man raised his thoughts toward God, and, as it were, saw him, high and lifted up. But straightway into that purity of worship scrambled an impure remembrance: for this young man was a man of unclean lips. Then side-by-side with rag-clad memory crept palsied expectation: for how could an impure man behold God's holiness and live? (Isa. 6:1, 5 ff.)

"Suppose now that Isaiah, for this was the name of the young man, had dismissed these two intruders, remembrance and anticipa-

tion, and had continued to worship in disregard of them. Then his worship would have become trivial and vain. Then it could never have grappled with is life, and formed it anew, and filled it with power that has blessed the centuries."

From this book the prayerless will learn that he has long prayed unaware and that prayer is therefore not entirely strange to him.

The parent and the teacher will find here not only that which will assist them in the enlargement of their own prayers, but also that which will aid them in answering the questions of children.

The minister will find here new illustrations and perhaps a new slant, and even possibly a new insight.

The scoffer, if he reads this book, will find that his contempt for make-believe and magic is shared by the religious, and that what he really hates is not religion but its counterfeit.

The routine worshiper will find that prayer is fathomless and vast and that he has only dabbled his fingers in it at its shallow shoreline.

The religiously illiterate will discover here not only guidance as to prayer itself, but also innumerable windows opening upon the Scriptures.

The long experienced in prayer will here find refreshment in the clarification of many of his own unformed thoughts.

THE AUTHOR: John Underwood Stephens was formerly minister of the Mount Washington Presbyterian Church in New York City. For several years he was assistant minister of the Madison Avenue Presbyterian Church, New York.

He is a graduate of Princeton University and of Union Theological Seminary in New York. For two years he served as a teacher at Princeton-in-Peking, China, and was for a number of years minister of the First Presbyterian Church, Sand Lake, New York.

Mr. Stephens is the author of *PRAYERS OF THE CHRISTIAN LIFE* (Oxford University Press), several of which have been included in anthologies of prayer. Three of his Christmas poems have been set to music and published as hymns. Another hymn, "Lift up Your Eyes," was published by the Hymn Society of America in connection with the Evanston meeting of the World Council of Churches in 1954.

Mr. and Mrs. Stephens now live in Ogunquit, Maine.

IN AUDIO-VISUAL AIDS

At the Division meetings in Cincinnati, Ohio, we were privileged to pre-view the film **THE BROKEN MASK**. The film recently completed in Hollywood offers a direct challenge not only to majority groups but to the minority as well. This feature we feel is sufficient to warrant its recommendation on any level. Another angle is the unique challenge it brings to every segment of the church.

In this timely story Paul, a white boy, meets George, a Negro, in a college age summer conference. He discovers that George is planning to enroll in his university, and invites him to his church. Here, the conflict begins. Its resolution goes straight to the heart of our current racial difficulties, and will prove especially valuable as a discussion stimulator.

With an excellent cast of top-flight young actors and the skill of technicians, **THE BROKEN MASK** promises to be one of the outstanding releases of B. F. C. The film is a 16mm sound film, showing for 30 minutes and renting, in black and white, for \$8.

SECOND SON is the tentative title for the 1957 mission film. Photographed in Japan with the close cooperation of the United Protestant Church of Japan, the film will be used on both sides of the Pacific. It is the story of how Jiro, a second son, discovers what belief in Christ can do for him and his people. It would be well to include it in your plans.

A visit to St. Mark Church Durham, N. C., where every level of scouting has been organized, calls to our minds the fact that there is available a Sound Film Strip on the Scouting program. Issued by the Protestant Commission on Scouting it sells for \$12.25 or it may be obtained through Council headquarters in your area. We feel that it can be of great aid in a church's undertaking of this most vital program emphasis.

For the Lenten period these three films strips are of great aid: **God So Loved The World**, **His Last Week** and **Hymns of the Cross**. Consult your local AV center.

Bishop Alexander P. Shaw, a retired Bishop of the Methodist Church, has written a pamphlet on AMERICAN RACE RELATIONS As a Negro Sees It. We were impressed with the work for several reasons but above all else is the CHRISTIAN approach which he brings to the subject. A questing reader will discover that Bishop Shaw is not attempting to argue a selfish case, rather he approaches the matter from the standpoint of one mainly interested in the Christ angle and his love of country. For example: note his sub topics: Is Racial Segregation Christian? Racial Segregation Laws Often Ridiculous, Can the White Race Save itself by Segregation? Can the Kingdom of God Come in its Fullness in a Segregated Country, Church or Community? Can A Segregated Church Promote World Missions Successfully? Should Racial Segregation Be Continued in the Constitution of the Methodist Church? His closing statement concerns Negro Conduct in Present Crisis.

Then too, Bishop Shaw deals with the following common arguments of Segregationists: "A White Man's Country", "White Supremacy", "Do You Want Your Daughter to Marry a Negro?", "Let us Alone.", We highly commend Bishop Shaw for his work.

And with National Christian College Day being observed April 28th, all Zion should be vitally interested in the three articles which appeared recently in the New York Times, the first had to do with \$420,000,000 for the University of New York. The next day the Times carried an article in which higher education in the City of New York was suggesting a need for \$250,000,000. The following day the Liberal Arts College of Harvard University drew up needs for \$85,000,000. About the same time every Presiding Elder, every chairman of Church World Service and every Bishop of the Methodist Church, was in conference in Chicago, formulating plans to undergird the Methodist Higher Education program by \$12,000,000. When we note these sums it appears to us that Zion must face anew its total educational program.

